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Hittites might be true after all, writers in Germany and England declared the story of the peaceful transaction at Hebron inconsistent with the warlike character of the Hittites, and pronounced the story of the panic at Samaria as "not containing a single mark of acquaintance with the contemporaneous history." These views were eagerly clutched at, and have been reproduced in many forms. They may now be seen in survival, in an article by the Rev. T. K. Cheyne, in the current edition of the "*Encyclopædia Britannica*."

The arguments against the historic accuracy of the Bible, based on its references to the Hittites, are never likely to appear again in English literature. The increasing light from Egypt and Assyria reveals to us, in broad outline and incidental detail, a series of facts, with reference to the Hittites, in perfect harmony with the narratives of the Bible.—*From Preface of Sayce's Empire of the Hittites.*

Summer-School Studies.—This subject is less untimely, just now than some readers of this article may at first suppose. Preparations for next summer's work in various quarters have already been entered upon, while those who propose to become pupils are already making their arrangements to that effect. Prof. Harper, for example, has even now a number of names on his list of persons who wish to enjoy the opportunities heretofore provided at Morgan Park and elsewhere. Much the same is probably true in other cases. Besides this, the question is just now before those interested in biblical study whether summer work of this kind is to be encouraged, and especially whether the means asked for to supply it with a more or less permanent financial basis ought to succeed. Then, further, the summer-school is a marked educational feature of the years now passing. What shall one say of it? What may it imply or foreshadow?

Taking a special form of the general question, the point has recently been made, and properly enough, what need there can be for Hebrew summer-schools, for example, so long as in every theological seminary in the land provision, until recently supposed to be adequate, is made for instruction in this language? The answer is that the provision so made is *not* adequate, and in the very nature of the case cannot be adequate. One fact alone sufficiently settles this point; the fact that save in rare instances the Hebrew taught in seminaries has never taken a sufficient hold of either the scholarly interest or the practical appreciation of students to make it, especially after a few years of ministerial life have passed, of any real value to them at all. In fact, until the recent revival of zeal for this particular line of study, Hebrew had come to be voted almost a useless part of the theological curriculum, while along with this went an ominous decline of interest in Old Testament study itself. Meantime, that work in "higher biblical criticism" which has attracted so much attention was coming to the front, and the likelihood seemed to be that in the cooling of all zeal in this line of study on the part of ministers and ministerial students the "critics" would have the field pretty much to themselves.

This state of things was in some sort unavoidable, under existing conditions. The theological student could give to the study of Hebrew and of Old Testament interpretation only a certain measure of time. He was occupied, as he is still, with a variety of other studies, any one of which might be supposed sufficient for an ordinary mind to grapple with. His mastery of the language was imperfect, made so by the fact that the close drill necessary to the acquisition of any language was in the circumstances impossible; while with his study of Hebrew must be

associated that of interpretation. What kind of progress could a student in the New Testament department of a seminary hope to make, if upon entering he must begin the study of Greek with the very names and forms of the letters?

Now, the new methods in Hebrew study supply a season, during the months of the year in which church-work is less pressing, which may be spent in downright study of the language itself; a resolute grappling with it in the determination to master it, and to acquire ability to use it at pleasure. How much can be done in even a few weeks of time so devoted, experiment has shown. Many and many a man has tried it, and can testify to a result far beyond his own expectation. Of those who avail themselves of these schools, by far the larger number are men who have either studied in former years in seminaries, with the unsatisfactory result above described, or else have, much to their regret, never been able to get any start in Hebrew at all. Even students in seminaries have found an advantage in thus giving a certain amount of time to close study of the language, while free from those diversions of interest, and demands upon time and strength, which the general theological course necessarily occasions.

It should be remembered, besides, that a class of studies now claims attention for which small provision is made in theological seminaries, or anywhere else, save in a few institutions with rich endowments. The whole field of Semitic philology now invites the student, and indeed claims him. A line of research in the study of Assyrian, and the splendid archæological field to which it introduces, is more and more gaining ground. The time is near, if it has not already come, when what was adequate scholarship for a thoroughly trained minister, or at least was regarded as such, will no longer by any be thought sufficient. That ancient world in the far east, with its buried cities and libraries, its world-old monuments and their inscriptions, traced "with iron pen and lead in the rock forever," with even manuscripts older than either Moses or Abraham—that world with whose primitive annals the Old Testament itself is so directly concerned, is now the "new" world. Its resurrection is almost like the discovery of a new continent. The summer-school and other work proposed in the line of which we now especially speak keeps all this in view. We look upon it as a movement full of meaning, and one that should be encouraged by every lover of the Bible, and every one who appreciates the significance of the question asked so long ago, "If the foundations be destroyed, what shall the righteous do?"

As to the question whether a minister's or a ministerial student's vacation might not better be spent in rest than in study, we need only say that even for those who resort to the sea, the lakes, the mountains, or the woods, rest is only another form of activity. Experience has shown that this variety of active occupation need not necessarily be physical; or if in a measure so, still it may be itself varied with mental occupation of a sort to awaken new interest, and try perhaps a new set of faculties, with no danger of injury—with real advantage, in fact. A pastor may go from the summer-school back to his accustomed work, as fresh as if he had spent the four or six weeks in boating or in catching trout; while the probability is that he will have even less occasion to rouse himself to work with the familiar lines of the old hymn—familiar at least, long ago, to some of us,

"My drowsy powers, why sleep ye so?
Awake, my sluggish soul.
Nothing has half thy work to do,
And nothing's half so dull."

—*Dr. J. A. Smith in Chicago Standard.*